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காலக் கணிதமும் கலைகளின் துணிவும்
நாடக மகளிர்க்கு நன்கனம் வகுத்த
ஓவியச் செந்நூல் உரைநூற் கிடக்கையும்
கற்றுத் துறை போகிய பொற்றாடி நங்கை.

41. N. Sanjeevi, Sanga Ilakkia Araichi Attavanaikal, P. 30
42. Altekar, Education in ancient India, P. 141
43. EI. XIII, P. 41, 1112 AD
44. EC. III, S. 49, 1120 AD
45. EC VII S. K. 176, 450 AD
46. EC VII SK. 185, 1158 AD
47. Mrs. J. K. Pillai, Educational system of the ancient Tamils, P. 30. S. V. Jevoor, History of Education in Karnataka P. 20
48. Mrs. J. K. Pillai, Educational System of the ancient Tamils. P. 38
49. Pattinappalai 169-171
பல்கேள்வித் துறைபோகிய
தொல்ஆணை நல்ஆசிரியர்
உறழ்குறித்து எடுத்த உருகெழு கொடியும்
Manimekalai 1 :60-61
ஒட்டிய சமயத்து உறுபொருள் வாதிகள்
பட்டி மண்டபத்துப் பாங்கறிந்து ஏறுமின்
50. MAR, 1910, Para 115
51. M.V. Krishna Rao, The Gangas of Talkad, (1936), P, 258
52. N. Sanjeevi, Sanga Ilakkia Araichi Altavanaigal, P. 32
53. Naladiar
குஞ்சி யழகும் கொடுந்தாணை கோட்டழகும்
மஞ்ச ளழகும். அழகல்ல - நெஞ்சத்து
நல்லம் யாமெனும் நடுவு நிலைமையால்
கல்வி யழகே அழகு.
54. Mrs. J. K. Pillai Educational System of the ancient Tamils, P. 49
55. S. V. Jevoor, History of Education in Karnataka, P. 48

(13)

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The Role of Hindu Mutts as Centres of Learning for the Tamils

A. VELUSWAMY SUTHANTHIRAN

"Both Saiva and Vaishnavite maṭhas were founded by the followers of the respective Creeds throughout South India, especially in Tamil Nadu. They played as centres of learning for the Tamils."

In ancient and medival South India, education was promoted mainly by institutions like the Ghaṭikas, Maṭha, Agrahara, Temple and Sālai. These institutions served as great residential colleges and promoted facilities for the study of religious literature and secular subjects. The temple stood as symbolic expression of the religious impulse of the people, and the maṭha was an institution that stood for the propogation of certain schools of thought and the importing of religious education in the particular way that was agreeable to the founders.

The maṭhas of South India, like the monastiries of medieval Europe were very important religious institutions that received the care of the state and were maintained by the wealth, they possessed. It is said that the maṭha was a place of meditation and study of subject relating to religion, higher truths and matters relating to the spirits. It has been explained also as a hut or small building inhabited by an ascetic or devotee, a monastery, a college. Every one of the maṭhas was presided over by a sanyāsin who was invariably a cultural ecelesiastic whose duty was not only the management and administration of the maṭha but also the encouragement of religious and philosophic learning. There were generally many disciples in these maṭhas, who, if they were in Brahmanical institutions, studied the Vedas and the other allied Sanskrit literature, and if they were in non-Brahmanical institutions, they studied the

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Vernacular literature. Thus maṭhas were primarily educational institutions.[2] Moraes says "the maṭhas was a typical Indian Monastery with monks, ascetics, and students living with in it's precincts. These monasteries were invariably attached to some local temple or had some temples attached to them.[3] An epigraph dated in the year A.D. 1162 says that Maṭha is the place where food was supplied to the poor, the lame, the blind, the deaf, the story tellers, singers, drummers, flute-players, dancers, eulogists, the naked, the wounded, beggers from all countries and offered treatment to the destitutes and sick persons. It is also a place of security.[4] Tamil Lexicon says that the maṭha is the residential place of the saints.[5] Danōji Dikshiter says that the maṭha is the residential place for the students.[6] Tamil Encyclopaedia says that it is the residential place of the groups of saints.[7] The words "Guhai", "Adeenam" refer to the maṭha.[8] The Tamil Lexicon refers the word 'Adeenam' as Saiva Mutt.[9]

Both Saiva and Vaishnavite maṭhas were founded by the followers of the respectives creeds throughout South India, especially in Tamil Nadu. They played as centres of learning for the Tamils. The process of establishing maṭhas gained momentum only during the tenth century and afterwards it became a common feature to attach maṭhas to temples. It may even be said that almost every temple had one or more maṭhas functioning in close proximity to it.[9] Besides Saiva maṭhas belonging to various schools of thought, these were numerous and widespread Vaishnava maṭhas in Tamil Nadu, which attended to the feeding of the Srivaishnavas on a large scale and also discharged other secular functions. But unfortunately for the history of the Sreevaishnava Maṭhas, which existed or were established during the early period, the information supplied by the epigraphical records is very little and much can not be said with certainty about them. But anyhow, some maṭhas played a notable part in the spread of Tamil literature, like the Saivite maṭhas.

In the Pallava period, the earliest reference to a maṭha in Tamil Nadu, is found in an inscription of the Pallava King Dantivarman I.[10] This maṭha was attached to the Siva temple. Tiruneṟṟali at Kāñchi. Minakshi is of the openion that it was this maṭha that inspired Appar to glorify Kāñchi.[11] The encouragement, given by this maṭha to the Saint Appar itself shows the service of this maṭha as centre of learning. A Muttaraiyar Chieftain made a money grant to it.[12] In the days of Kampavarman, a learned person was the head of the maṭha at Oṟṟiyūr. This maṭha also accommodated and patronised Appar and Sambandar.[13] Eventhough, music and dance played a notable part in the Pallava Period, to maṭhas had encouraged them.

Under the Cholos of the line of Vijayalaya may be said to commence the Silver Age of South Indian Saivism and Vaishnavism The Sacred hymns of the Nāyanmars and the āḻwārs were arranged in canonical form sometime in the eleventh century.[14] Kings, Queens, Chieftains and individuals made liberal grants for the development of Mutts. Land given to the musician was termed as "Isaikkāṉi", and the land to the dancing dancer was "Nattu Vakkāṉi". The other terms, which denote the educational grants made to certain teachers either to run vedic schools or pāṭhasālās or to import instructions in their own houses are variously known as bhaṭṭavṛtti, akkarikavṛtti,[15] akkarikavṛtti,[16] Kiḍaippuram[17] and Vyākhyavṛtti.[18] Likewise, the land given to the maṭha is called as "Madaippuram". The lands given to the maṭhas were freed from taxation. Just as temples and festivals grew and developed in the days of the Cholas, maṭhas also increased in number. Among them some had the name of the God; Some had the names of the Cōḻa Kings and their feudatories; many were named after the Nāyanmārs. Some others have various kinds of names.[19] Both individual Mutts and mutts attached with the temples made their appearance in large number during this period. These maṭhas encouraged the learning of Tiruppadiyams. Some māṭhas encouraged the scholars to write literary works. The maṭhas were each presided over by a Sanyāsin, or a paṇḍita, who was invariably a cultural ecclesiastic whose duty was not only the management

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and administration of the maṭha but also encouragement of learning.[20] There are numerous inscriptions which highly speak of the scholarship of these lands in various arts and sciences.

Tiruppadiyams: Mutts which encouraged the recitation of Tiruppadiyams are large number during this period. Due to this, many scholars were produced by the mutts who were capable of elucidating the significance of Tiruppadiyams among the people. In some of the maṭhas, provision was made for reciting the Tirumurai[21] and Tirujnānam[22] and reading the Agamas.[23] We are not in a position to say what work is alluded to the absence of details of the author and date of composition. But it was a work of considerable sancity, composed probably by one of the canonical Saiva Saints.[24] The mutts which were responsible for the spread of learning are given below.

Tiruvorriyur : A few inscriptions of Chola Kings from this place mention a maṭha, in the temple of Ādhipurisvara, which was presided over by a succession of Caturanana panditas.[25] In this maṭha was expounded the doctrine of Sōma-Siddhanta. The purāṇa of Āludaiya Nambi was also expounded. The other maṭhas of this place were Rājēndra Chōlan maṭha,[26] Nandihesvara maṭha,[27] Tirujñana Sambandar maṭha,[28] Kulōttuṅga Chōlan matha[19] and Kilai maṭha.[30]

Chidambaram

Tirupparkadal Matha: This is a Vira - Saiva mutt and it is said that the manuscript of Tiruvācakam was actually written.

Ambalattadi Matha:- It seems that it is here the original manuscript of Tiruvācakam was being kept in a silver casket and offered worship.[31]

Tiruvaduturai Matha:- This maṭha is attached to the temple of Tiruvaduturaiyudaiyār at Tiruvaduturai.[32] This is the first maṭha, which mentions the teaching of Medical science. It deals with indigenous medicine, and also Vyākaraṇa, Rūpāvatara. This shows the medical knowledge attained by the Tamils in the twelfth century A.D.

Thirukkurukkai:- An epigraph mentions the existance of one maṭha called Thirunāvukkarasar Thirukkuhai. This matha did the service of reciting Tiruttāndakam. It also helped Māhēsvaras and Āpūrvins,[33] in their service of reciting Dēvārams.

Thirupparrurai:- This place is five miles to the cast of Tiruvānaikka. The maṭhas present are Thirunavukkarasar Thirumaṭam, Āṇḍār Embirāṇār maṭam, Thirujnāna Sambandar maḍam, Nāṛpatteṇṇāyiravar maṭam and Kākkum Nāyakar maṭam. These maṭhas played an important role in reciting Thirumuṛais.

Vadatirumullaivayil:- This is thirteen miles to the west of Madras. During the period of the king kulōttuṅga III, a mutt named "Thirubhuvanaviran Maṭam, was construted. The persons reciting Tēvārams were provided with lands for their survival.[34]

Thirugnana Sambandar Matha at Tirruccattimurram:- Lands are given to this maṭha for it's maintenance. The persons attached to this maṭha, one well trained in singing Tēvāram with musical tones.

Maligai Matam at Tiruuvidaimarudur:- A certain pontiff of this maṭha has been offered invocation in the prefaces of the later works namely the Vēdāraṇya puṛāṇa and the Tirukkāṇappēr puṛāṇa.[35] It is clear from these invocations that the ācāryas of the Māḷigaimaḍam were well versed in the Saiva scriptures.[36]

Mathas at Tirutturaiyur and Tiruviyalur:- Aruṇandi Sivacāryar, the father of Meykaṇḍar, was in the Tiruttuṛaiyūr maṭha, Meykaṇḍār was also encouraged by the above maṭha. His work called 'Sivajanabōdam' is the noteworthy contribution of Tamil literature. The disciples of Meykaṇḍār were forty nine in number. Aruṇandi Sivācārya was the first and foremost. He was the author of Siva - Sittiyār and Irupa - Irupadhu, both Saiva Siddhanta sāstras. Another Siddhanta work called 'Uṇmai-Vilakkam' was the contribution of one Manavāsagam Kaḍandār. Another disciple called Umāpathi Sivācārya contributed the Saiva Siddhanta work called 'Sivaprakāsam'. He established a sepe-

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rate maṭha at Koṟṟavankuḍi and gave Siva Siddhanta lessons. From the above points, it seems that from the time of Meykaṇāḍar, his disciples established the Saiva religion.

The other maṭhas, which encouraged Tamil learning are Isānya Maṭha at Tiruvannamalai of North Arcot, Tiruttoṇḍattohaiyān Tirumaṭam at Tiruvisayamangai of Tanjore district, Tāmōdara Āndār Kaṭiyāparaṇar maṭha at Tiruppurambiyam of Tanjore district, Naminanthiyatigal maṭha at Tirukkalukkuṉṟam of Chingleput district, Sankarachāryar maṭha at Kāñchipuram of Chingleput district, Chidambaram Swamigal maṭha at Tiruppōrūr of the same district, Tiruvālangādu Immudi Ahorastharma Sivāchāriyār Āyira vaisya maṭha at Nerunchippēttai of Coimbatore district and Cowmara maṭha at Siravaṇapuram of the above district,

Contribution of some Vira Saivite mathas

a. Saranga devar matha at kumbakonam

The note worthy contribution of this matha was the publication of the work called "Vīrasingātanapurāṇam".

b. Gurunamachivayar matha at Tiruvannamalai

The two great sholars of this maṭha namely Gurunamachivayar and Guhai namachivāyar had contributed Prabhandhas to Tamil literature.

c. Gnaniyar matha at Thiruppathirippuliyur

A Saiva pātsālā is being run by this maṭha. The students are given free education. Food and clothes are supplied freely to the students. They are taught Thirumuṟais and other Saivite works.

d. Tondaimattu matha at Madras

Through this maṭha, scholars could produce some important works. They are the Pasavapurāṇam and Siddhanta Sihamaṇi of Pasavagampaniyār, Tiruttaṇigai Saṇṇadhimuṟai of Kanthappaiyar and Māṇavar Ilakkaṇam by Malavai Mahalingaiya.

e. Santalinga matha at Perur

Sāntalingar was the student of the great Tamil scholar Sivappirakāsar. The worthy work of Sāntaliṅgar is "Kolai maṟuttal", A college is run by this maṭha and it is acted as a centre of Tamil learning.

f. Sivanana Palaiyar matha at Pommaipaliyam

A college is being run by this maṭha. This maṭha encouraged the great scholar Sivappirakāsar. His contributions are Nenjuviṭu Tuthu, Tālāṭṭu, Sivapprakasa visāgam, Tarkkaparipāsai, Satamani mālai and Nāṇmaṇimālai. The works like Tiruveṅgaikkōvai, Kalambakam, Ula, Alankāram are related to the God at Veṅganūr. The works relating to justice (Neethi Nūlkaḷ) are Naṉṉeri, Vēdānta Cūṭamaṇi, Pirabulinga Leelai, Siddhanta Sikhamani, Nirañjana mālai, Kaittalamalai, Abhisēkha malai, Istalinga Kurungaḷi Neṭil viruttam, Istalinga Peruṅgali Neṭil viruttam, Periyanāyaki Kuttala kalittuṟai, Pikshāṭaṇa Navamaṇi malai and Periyanāyaki viruttam.

g. Sivagnana palaiyar matha at Mayilam

The scholars patronised by this maṭha, contributed much to the Saivite literature. The works Pāsavathaipparaṇi and Mayilam Murugan Piḷḷaittamil are written by Vaidhyanātha Dēsikar. Thirumuthukuṉṟam Tyāgarājakkavi had contributed the work called Mayilam sthala purāṇam. Apart from the above contributions, the maṭha encouraged Aruṇagirināthar to write Tiruppugaḷ. A Tamil college, one high school and one higher secondary school is run by the maṭha. The students are given books freely. Feeding is free. The students are taught the Tamil literary works. Saiva Siddhanta Mahājam conducted it's functions two times with the help of this maṭha. At that time, many scholars were rewarded with gifts and titles.

Guhais A kind of Maṭhas called Guhais, made their appearance during the period of the king Kulōttuṅga III. These guhais also fostered the growth of Tamil literature. These guhais gave encouragement for the recitation of Tirumurais. The important Guhais were Tirutturaippūṇḍi Guhai,[37] Tirunanasambandaṇ Guhai[38], Tirumuṟait-tē-vārāccelvaṇ Guhai at Sikāḷi[39], Tiruttoṇḍatto-

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gaiyāṉ Guhai at Tiruviḍaivāi[40], Tiruppugalūr Guhai[41], Polisattaḷagiyaṉ Guhai at Tirumākālam[42], Ālālasundaraṉ Guhai at Tirumananjeri[43], Guhai at Chidambaram[44] and Tirunāna sambandan Guhai at Caturvēdimaṅgalam[45] (Ramanātha puram district). One Mudaliyār Tiruvaiyāṟuḍaiyār lived in the Sirkāḷi Guhai and whose disciples were experts in reciting the Tirumuṟais in the guhai in the Tiruviḍavāy. It stands as the points to say that Tamil music was patronised by the Guhais.

Pandya Kings encouraged the mutts which did religious and literary service to the Tamils. During the period of the Pandya King Nedumāṟan, Sambandar Visited Madurai. The Queen and the minister Kulacciraiyār made all arrangements for the study of Sambandar. In memory of his stay, there formed 'Gnāna Sambandan maṭha' and this maṭha is still doing praiseworthy work by serving as a centre of learning for Tamils. Colleges, Schools are being run by this maṭha. They are conducting conferences and thereby publishing number of Tamil works. The maṭha is honouring the Tamil scholars by giving financial help and also by awarding titles. The āchāryas of the Gōḷaki maṭha, had established maṭhas in different places in the southern country in the thirteenth century A.D, with the help of the Pandya Kings. The āchāryas of these maṭhas belonged to the several santānas. An āchārya called Pugalip-perumāḷ of the Santāna read the work called "Tirunānam" in the temple.[46] The Gōḷaki-maṭha was present at Āṟṟūr in the Tiruccendu taluk in A. D. 1250. Eleven disciples from many South Indian maṭhas had been appointed in the temple of that place to recite Tirunāṉam. Māṟavarman Sundara Pāndya II granted lands to a maṭha on Pirāṉmalai in the Pandya country.[47] This maṭha played an important role by providing facilities for reciting the Tirumuṟais. Recitation of Tirugnanam was also done, An epigraph of Jaṭāvarman Kulasēkhara (accession) dated in his third year[48] records the royal gifts of the villages of Tiyarnallamangalam as guru-dakshina to a certain Mudaliyar residing in the maṭha called Ceraman Perumal at Iraniyur. The gift should have been given for his religious and literary activities. During the period of the King Māṟavarman (about A. D. 1236), a maṭha called Ācāramalagiyan - tirumadam at Tiruvarur. It helped the inmates

of the maṭha to recite Tirumuṟais with music. Provision was also made for the recitation of the Tirujñānam in the temple at Tinneveli by as many as eleven tapasvins who were drawn from various maṭhas in South India.[49]

Vijayanagar and Nayak periods : There were also a few Saiva maṭhas during the Vijayanagar period. One of them was the Dharmapuram maṭha. It appears to have been founded between A.D. 1561 and 1566. According to Purnalingam Pillai, the founder of this maṭha was on Kumara Guruparar, a contemporary of Tirumalai Nayaks of Madurai.[50] The heads of this maṭha were great expounders of Siddhānta Sāstras and under the first few of them were written great works of Saivasiddhānta philosophy like Jnānavarṇā viḷakka uṟai. Mukktinis'caya Pērurai and Paṉḍāra sāstras. Another one was the Tiruvāvaḍuturai maṭha. Another maṭha that deserves mention is the Tiruppanandāl maṭha.

The above three maṭhas are doing tremendous service for the growth of Tamil literature. They are working as centres of learning in various aspects. The services rendered by the above three maṭhas (Ādeenams) are given below.

Dharmapuram Adeenam : The Publications of the Ādeenam are given below. They cover various fields of studies.[51]

Literary works : The literary works published are seventy-three in number. The important works are Kirtti Tiruvahaval. Tirukkaḷumala Mummaṇikkōvai, Ponvaṇṇattāntāti, Kandapurānat tirattu, etc.,

Saiva Siddhanta Works : They are forty three in total. The important works are Sivagnana bodham with English translation, Sivapprakāsam with English translation, Uṉmai Vilakkam Satamaṇikkōvai etc.,

Pilgrimmage works : (Tala Yāttirai Nūlgal). The wokrs published by the maṭha, relating to Pilgrimmage are eight in number. They are Kāsi Yāttirai, Rāmēsvara Yattirai, Tirkkētāra Yāttirai, NēpāḷaYāttirai, Amaranātham, Tirukkayilāya Yāttirai, Tirukkayilai Yāttirai and Tuvāsa Jodhirliṅgam.

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Books relating to the history of sthalas and Devarappatikas

The workers published by the maṭha, relating to the above subject are four hundred and fourty nine in total, The important are Tiruvvaiyaṟṟut talamahimaicchurukkam, Sīrkāḻittala varalaru, Tirvppanantāl talavaralaru, Ten tirumullai vaiyal Tirupatigam, Tiruppurampayat tiruppatigam etc.,

Pandara Sastras

Published works are seventy five in total. The important are Sittānantha Nicchiyam, Sambirataya teebam, Siharatna mālai, Tasamanimālai, Sivānantha bōdasāram etc.,

Panniru Tirumurai Publications[62]

They are eleven in total. They are Tirugnanasambantha Swamigal Tēvāram, Tirunāvukkarasu Swamigal Tēvāram, Sundaramūrthi Swamigal Tēvāram, Tiruvāsagam-Tirukkōvaiyār etc.,

English Works

They are seventeen in total. They are helpful for the foreigners to understand the value of Tamil literature. They are Saivam, Swarajya, Thiruvayyaru, Thirubhuvanam, Saiva Siddhantam, the development of Saivism in South India etc.,

Puranic Works

They are thirteen in total. They are Tirumullaivāyil Purānam, Tiruvaiyāṟṟuppurāṇam, Puḷḷirukkuvērūr Purānam, Appar Swamigal Purānam, Tiruveṇṇainallūr Puránam etc.,

Apart from the publication works, the maṭha is doing the other Tamil service of awarding titles to Tamil scholars like R.P. Sethu Pillai, T.P. Meenakshi Suntharanār, K.V. Jagannāthan M. Rajamanickam, K. Vellaivāranār received titles from the heads of this maṭha. The maṭha also acts as the store house for keeping copper plates and palm-leaf manuscripts. The copper plates are thirteen in total and they help us to understand the history of Vijayanagar and Sarabhōji kings. The palm-leaf manuscripts are related to Linga Puranam, Sivagnanasittiyār, Paranjōthi Tiruviḷaiyāṭal, Periyapurāṇam etc.,

Creation of endowments and distribution of prizes are the other kinds of services rendered by the maṭha. The maṭha runs a college and an High school.

Tiruppananthal Adeenam:- The Ādeenam published a number of works on it's own care as well as by creating publication funds in the University, college, school levels. The books published on it's own care are ninety in total.

Books published through the Annamalai University publication fund, Tirukkuṟal publication fund, Paṉṉiru Tirumuṟai publication fund are more valuable to study the greatness of Tamil language The important works are "Panniru Tirumuṟai varalāru, Tirukkuṟal vraikkottu-Aṟam, Tirumanthiram, Ahattiyar Tēvārattiraṭṭu, Tiruvāsagam, Tiruttoṇḍar purāṇam etc.,

Moreover, the Ādeenam had created number of endowments for the distribution of prizes through schools, Colleges, Universities and Municipalities, for the development of Tamils. Endowments created for religious discourses as well as for inscribing the Tēvāram hymns on stone slabs are the noteworthy contributions of the maṭha.

Library:- The library attached with the maṭha, contains a large number of books relating to Logic, Philosophy, Astronomy, Mathematics, Geology, Geography, Botany, Zoology, Physiology, Physics, Sanitary Science, Chemistry, Agriculture, History, Politics, Economics, Engineering, Music, Dance, Drama, Architecture, Sculpture and Painting.

College:- The college run by this Ādeenam, conducts Vidwan Classes, Under graduate and Post graduate classes for Tamil Subject.

Tiruvavaduturai Matha:- Like the other two maṭhas it has published a number of works. The works published in the maṭha are in the following order.

(a) Tirumuṟai Publications:- The Maṭha has Published the Dēvāram works of Appar, Sambandar and Sundarar. The other works are Tiruvembāvai, Tiruvāsagam, Tirumanthiram, Kirtti Thiruahaval, etc.,

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(b) Sastra Works:- Thiruvunthiyar, Sivagnanabōdam. Irupa Irupakthu, Tiruvarutpayan, Sivagnanadeepam, etc.,

(c) Pandara Sastra Works:- Paṇḍāra Sāstram, Upadēsa Paktodai. Adisiyamālai Siddhanta Paktodai, etc.,

Literary works:- Mādhava Sivagnana Lōkihal Prabanthaṅgal Kacciyappa Munivar Prabandham, Panchākkara Dēsikar Anthāthi, Kacchiyanatha Rudrēsar Vaṇḍuviḍu tūthu, etc.,

Grammatical works:- Ilakkaṇa vilakkac chūrāvali, Tolkāppiyacchūtra Virutti, Sivalinga Tattuvam, etc.,

Historical works:- Tiruvāduturai Ādeena Varalāru, Arasavanattu Aranilaiyam, Guru Parambarai Vilakkam, etc.,

Logic:- Tarkkamirtham, Tarukka Saskiraham, etc.,

English works:- Introduction of Tirumanthiram, Transfusion of spirit, A short history of Thiruvavadurai Ādeenam. The sea, shore. temple of Subrahmaṇya.

Apart from the above big three maṭhas, there are a few worthy for explanation. The Mavunaguru maṭam at Trichy encouraged the Tamil saint Tāyumānavar to write Tamil works. The works like Thiruvarul vilāsap Parasivavaṇakkam, Porul Vaṇakkam, Paripūraṇānantham, Simayānanthaguru. Maunaguru Vaṇakkam are the real gifts to the Tamils. There was another maṭha called Meykaṇḍa Santati-maṭha at Villiyaṇūr in the days of late Nayaks. In it, a disciple of Meināna-Māmuṇi of Tiruvakkarai was the Pontiff. This maṭha encouraged the study of Siddhanta works like Sivajnanabōdam.

Other Adeenams of Tamil Nadu

(a) Kunrakkudi Adeenam:- By establishing Tirukkural Pēravai, the maṭha is doing great Tamil service. Through Thiruppattūr Tamil Peravai, the matha is encouraging Tamil Scholars by honouring them with titles. The maṭha contains a number of books relating to various fields. In this way, it acts as a library. Through Tamil Nadu Daiveekap Peravai, many seminars are being conducted.

(b) Suranar koyil Adeenam:- It was established by Sree Sivakkolunta Sivāchāryār. The maṭha had translated the books like Sarvajnanōttaram, Dēvikālōttaram, Suruthi Sukthamālai in to Tamil. The Sastra work 'Sivanerippirakāsam', is the contribution of this maṭha. The above points indicate that the maṭha acted as a centre of Translation, as well as for writing original works. At present, the head called Deivasihāmani Sivākrayogi Swamigal is now indulging in the good efforts of publishing the Saiva Siddhanta works. The other Ādeenams doing the Tamil service are Thiruppugalūr Ādeenam, Vēlākkuricchi Ādeenam and Vēdāraniyam Varaṇīyādeenam.

Provision for libraries in the mathas! As the temple lands were left in charge of the heads of the maṭhas, they took the opportunity of using atleast a part of them for providing libraries in them. No concrate evidence is available about the maṭhas, attached with the maṭhas during the Pallava and Choḻa periods. An inscription[63] from Arulala perumal temple at Little Kāñchēpuram, refers to the collection of books (or a library) which were kept in the maṭha. The record runs as follows ivatēdina pustakaṅkaḻum Vēṇḍum upakaraṇaṅkaḻum: Here, it meant the collection of books (pustakankalum and the necessary accessories like a rack etc., for arranging the books and other apparatus required for a library (Vēṇḍum Upakaraṇankalum). During the Vijayanagar and Nayak periods, more libraries were attached with the maṭhas. Ādeenams like Thiruvavaduturai, Tiruppananthāl and Tharmapuram contain pacca libraries. Tharmapuram library contains five thousand seven hundred and seventeen books in Tamil. One thousand and twenty nine books in Sanskrit. Two thousand six hundred and nine books in English, Hundred and thirty nine books in Telugu, Nine books in Kannada. Ninety two books in Hindi, Fourteen books in Marathi, Twenty five books in Bengali, One in Punjabi, Seven books in Persian, Eight books in Arabi, Forty one books in Urudu, Hundred and sixty four in Greek, Hundred and seven in Lathin, Eighty books in French, Hundred and forty three books in German, Three books in Russian, One book in Spanish. Nine books in Italy and thirteen books in Hebrew. Thus the library, having books in twenty languages is serving as a centre of learning for Tamils. The library helps a number of scholars to do research.

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An epigraph[54] dated in the year A.D. 1407 mentions a library belonging to the Sringeri Maṭha. The library was called Pustakabhaṇḍara. Another epigraph dated in the Year A.D. 1432, refers to the same library during the period of the King Devarāya II. The service rendered by this Sringeri Maṭha to the development of Tamil language is very much limited.

Some inscriptions[55] refer to the services rendered by the maṭhas to medicine. The persons well trained in treating the animals were encouraged by the maṭhas. The persons had profound knowledge in Tamil medicine. Moreover, it seems that books relating to such medicine should have been kept by the maṭhas, even though, no direct mentioning is made in the epigraphs.

The foregoing facts clearly indicate the part played by the maṭhas for the development of Tamils. There service is a note-worthy one, in the history of Tamil literature.

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